1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

for the cooler surrounding hills. In another Dard republic, full of Arabic Scholars, Kandiá, there are no forts, and weapons may not be carried. Major Abbott, from whom Abbottabad so deservedly takes its name, reporting to the Lahore Board of Administration in July 1855, when the Maharaja of Kashmir had misinformed him of the successful conclusion of his campaign against Chilás and had asked the British Government, "whether he was to hold it with garrison, or to punish the people by burning their villages and then to retreat," gave as his opinion that the latter course would exasperate the Chilásis into renewing their incursions, and that on the other hand "the possession of Chilás by Jummoo would altogether destroy the hopes of the Syuds of Kaghan. And as the odium of this very unpopular expedition has been carefully attributed to the British Government by the Maharaja's Ministers, so much of advantage may possibly be derived from it." I must now allow my Sazíni and other Dards to give an account of Wars which not only include the struggles for the conquest of Chilás, but detail the expeditions to Hunza-Nagyr, the massacre of women and children at Yasin, the Dareyl and other conflicts, all interspersed with characteristic anecdotes and the names of men and places that have, or may yet, come to the front.

Routes to Chilás.

The manners, tribal sub-divisions, and occupations of the Chilásis and the names of the mountains, streams, products, etc., of the country, as also the road from Takk to Kashmir by the Kanagamunn pass, Diúng, Shiril, Koja, Ujatt, etc., are detailed in my "Dardistan," where a Chilási vocabulary, dialogues, songs, etc., will also be found. There are also roads from Abbottabad to Chilás through Agrór, of Black Mountain fame, practicable for camels. Another road, fit for ponies, goes by Muzafarabad by Sharidi and the lovely Kishenganga and Sargan Rivers in Kashmir, by the Kamakduri Galli, to Niát in Chilás. As already mentioned, the easiest road to our last conquest is by Kaghan through the Takk valley. There is also the long and dangerous road on the banks of the Indus to Bunji, which skirts, as its occupation would irritate, the Kohistani tribes who are Pathans, not Dards, including the rival traders with Gilgit of Koli-Palas. Thence, on that route, comes Jalkot and the road that branches off into learned Kandiá, which I have described at length in the *A.Q.R.* of July 1892. The road, such as it is, constantly crosses and recrosses the Indus (by rafts), and at the Labtar river is reached the boundary between the true Kohistan and the Dard country, which is there called Shináki, because it is inhabited by the ruling Shiná race. We then come to pretty Sazín, from which my Sazíni informant. Opposite to it runs the Tangír valley and country, whence there is a road to Yasin to which Tangír owed a sort of loose bond. We then continue by the right bank of the Indus opposite Sazín, passing Shatiál and on to the Dareyl stream, which comes from the Dareyl country that eventually joins on to Gilgit. Crossing the Dareyl stream, we pass Harban on the left bank and a few miles further on, the Tor village, and arrive at the Hódur village, whence we go on to Chilás, after as bad a road of about 200 miles as it is possible to conceive.

1: Leitner L-3 (1866-93)1893? AV3 Dard AV3
Chitral

birth) of Brôz; Abdur-Rahman (low-born) at Owir (Barpèsh), and Badshah-i-Mulk, also of Owir, who was reared by the wife of Fath-Ali Shah. There are no doubt other brothers also whose names I do not know. Murid, who was killed by Sher Afzul, is also an illegitimate brother.

A few words regarding the places mentioned in recent telegrams may be interesting: Shogôth is the name of a village, of a fort, and of a district which is the north-western part of Chitrál, and it also comprises the Ludkho and tributary valleys. Through the district is the road leading to the Dara and Nuqsán passes, to the right and left respectively, at the bottom of which is a lake on which official toadyism has inflicted the name of Dufferin in supersession of the local name. Darushp (Drôshp) is another big village in this district and in the Ludkho valley, and Andarti is a Fort in it within a mile of the Kafir frontier. The inhabitants of Shogôth are descendants of Munjanis, whose dialect (Yidgah) I refer to elsewhere, and chiefly profess to be Shiahs, in consequence of which they have been largely exported as slaves by their Sunni rulers. Baidam Khan, a natural son of Aman-ul-Mulk, was the ruler of it. The Ludkho valley is traversed by the Arkari river which falls into that of Chitrál. At the head of the Arkari valley are three passes over the Hindukhush, including the evil-omened "Nuqsán," which leads to Zeibak, the home of the heretical Maulais (co-religionists of the Assassins of the Crusades) in Badakhshán. It is shorter, more direct, and freer from Kafir raids than the longer and easier Dora pass. *Owir* is a village of 100 houses on the Arkari river, and is about 36 miles from Zeibak. *Drasan* is both the name of a large village and of a fort which commands the Turikoh valley, a subdivision of the Drasan District, which is the seat of the heir-apparent to the Chitrál throne (Nizám-ul-Mulk). Yet the *Pioneer*, in its issue of the 5th October last, considers that Lord Lansdowne had settled the question of succession in favour of Afzul-ul-Mulk, that Nizám-ul-Mulk would thus be driven to seek Russian aid, but that

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APPENDIX VI.

A ROUGH ACCOUNT, COLLECTED IN 1866, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By Raja Khushwaqtia and Dr. G. W. Leitner.

Route I.

From Gilgit to Kabul, viâ Darayl, Tangir, Kandiá, Ujh, Torwál, Swat, Dir, Maidán, Jandól, Bajour, Mazwarri, Pushát, Kunár, Jalálábad, Kabul.

Gilgit to Sherrila, 9 katcha (rough) kós* (15 miles), ruled by Ian Bahadur's son, Raja Akbar Khan, under Kashmir, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

Sherrila to Patári (is uninhabited), over a ridge Pir (17 katcha kós) called Ratsit, which is a plateau on which the Darayls graze their flocks in the spring.

Patári to Yatshot (12 katcha kós), road stony and jungly. Yatshót is a village of Darayl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and Asgidaz (which are not found in Badakhshan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, rota, etc. There is excellent water, but it is very cold. The people are Sunnis, and speak Shind (the dialect of Chilás). [The Shins appear to have been a Hindu tribe expelled from Kashmir territory and converted to a sort of Mohammedanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its calf at the end of a prong.] Yatshót has two mosques, and Mullas who understand Arabic well. The Darayls are very religious, and attentive to their ceremonial practices. The streamlet of Darayl runs past it.

Yatshót to Manikál, 3 katcha kós, a plain easy march through a prairie. Manikál has two forts, one of which has about 300 houses, and is called Dárkana; and the other, Manikál proper, which has 300 houses and an old Mosque. Manikál is surrounded by forests. When the Kashmir troops reached Manikál, the Darayls, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

Manikál to Sawarnái, 3 katcha kós, over an inhabited plain. The fort contains 800 houses. A great elder (Djashtara) called Kalashmir resides there, whom all the Darayls respect and follow, although there are many other Djashtaras, like Maqaddams (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

* A kós is a measurement of distance varying from 1 to 2½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Katcha" and "pukka," for "rough, unfinished," and "thorough" respectively, are terms well known to Anglo-Indians. "Katcha" and "pukka" are generally spelt "kutcha" and "pucka."

1: Letter L-9 (1888-93) 1937 AV3 Dard AV3

etc., 5 or 6 thousand tolas of gold; and he has one wife and two or three children. Persian is read there in addition to Arabic. There is also another fort containing 500 houses, also called Samangil, a few hundred yards from the first. In fact, Darayl, although a small country, is thickly populated.

SAMANGIL TO PISHTAN, a fort, with 500 houses, 2 kaniha kós—thence 1 kaniha kós to Gayál, a fort with 600 houses—all an easy road.

GAYÁL TO KHAS, Fort Tangir, over a high mountain called Kibbe-kuna, very windy, and wooded. Water must be taken with one when starting from Gayál, as none is found before reaching Rún, a small village of 20 houses, on the Tangir side. The road for 8 kós is difficult, being an ascent of 4 kós on each side. From Rún to Tangir the road is good, water abundant, and habitations numerous. Khás fort has 1,000 houses of Gujars (a shepherd and cowherd tribe that is found following its peaceful occupation, either as settlers or nomads, in the most dangerous districts), and zemindars, who are tributaries to Yasin, paying taxes in gold and kind. There is a direct road from Tangir to Yasin, viâ Sarli—6 kós, plain, with many Gujars, paying their grazing tax in gold; thence over a small peak, Mayúdy, to the plateau of Barzil, 8 kaniha kós. (See second stage of this route.)

FROM BARZIL TO KHUMAR, over a small mountain. Khumar is a small fort of Yasin, whence there are roads to Yasin, Chitrál, Gilgit, etc. Gold is washed from the Indus, which is 3 kaniha kós from Khás. The Tangirís are braver than the Darayls and equally religious, having many Mullas; but the country, although larger, is not so well populated as Darayl, the people of which are also rather shepherds than hunters. The *Gakkr* are the ruling people in Tangir, about 1,000 families, of which 500 are in Khás. They are the old proprietors of the country, and are all Shías who now have given up their old aversion to the cow, its flesh and milk.

Khás, over the mountain Trák, called by the Pathans Chandúmar, which has no snow on the Tangir side, but a snow-covered plateau 1½ kós long on the Kandúl side. Then comes a green plain. To the foot of the mountain Trák on the Tangir side 11 kós pakka (11 good kós, or nearly 22 miles), over a snow-covered plain. Then over the Trák pass and plateau, the road goes along a plain which extends for 17 kós to GAMGIL. There are a great many Gujars along the road. [The road to Yasin is through the Gujar-frequented district of Kurunjá, belonging to Tangir. Mulnia is the Mosquédaun of the Gujars, a brave man.]

GAMGIL has only 40 houses, but the country of Gabriál generally is studded with habitations. The famous Mullah Hatifulla, a relative of Raja Khushwaqtia, is a most influential man among Kohistanis. His tribe is Mullakheyl, and all the Gujars of Kandúl are obedient to him. The Mullakheyl are Shías, but Yashkuns also live there. Yashkuns are the possessors of Dardistan, including Hunza, and supposed to be aborigines, though some derive the Yashkuns of Hunza from the white Yuechi, or Huns, and others give them a Western origin. They have always been Sunnis. (The Darayls were formerly Shiahs.) (See detailed account of Gabriál by one of its Maulvis, Mir Abdullah, and of Kandúl or Kilá.

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361 Indus being impracticable for horses. There are no forts in
511 Kandia.

Up to this point in the Kohistan, the people along the
101 right bank of the river—that is to say, those of Bunker, Doo-
197 beyr, Puttun, Seo, and Kandia—speak a separate language[1]
and call themselves Maiyon. The Afghans apply the name
196 of Mair to them. Very little is known of these people, who
are the poorest of all the Kohistan communities. They com-
bine against all others, and refuse to intermarry with any but
their own people and those of Puttun and Jijál, who have,
of late years only, begun to intermarry with the inhabitants of
Koli and Palus. They apply the name of Dard to the people
living on the left bank of the river. This is the only use of
this term found among all the tribes to which it has been
applied. Above Kandia, on both banks of the river, and in
the lateral valleys up to and beyond Boonji, Shina[2] is the
only language spoken.

361 Following up the course of the river, on the left bank, the
196 small communities of Sazin and Herbund are reached. They
can respectively furnish about 400 and 500 fighting men.
Between the two is the small valley of Shatial, which belongs
to Sazin. The people of Sazin keep themselves apart from
all others and refuse to intermarry. They have the reputa-
tion of being warlike and brave.

563 Immediately opposite Sazin, on the right bank, is the fer-
tile valley of Tangir. The people, like those of Sazin and
Herbund, are Shins intermixed with Yeshkuns and Krammins.
They are looked upon as the rightful owners of the soil, but
the fertility and abundance of the land has attracted Afghans
from Swat of the Mundi Khel, Akhoond Khel, and Khud-
doo Khel, and Syuds, who have begun to settle in the valley.
Of late years, too, the overflow from the redundant populations
of Koli and Palus has found its way into Tangir, so that now
the immigrants outnumber the rightful owners of the soil.
A bad feeling also exists between Tangir and Sazin on the
361 same account. The valley can muster about 1,200 fighting
162 men, of whom only one-third are furnished by the three
villages of Kami, Shekho, and Diemar, the only villages
in which none of the recent immigrants are found. The prin-
cipal village in the valley is Kami (fort), 250 houses; after
● 487 this, the fortified villages of Juglot, Loork, and Diemar. From
the head of the valley, which is thickly covered with pine
forest, two roads lead into the Yassin territory, besides the

[1] This I have not yet succeeded in obtaining.

[2] See Appendix B.

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat straitened for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yassin country. In return for permission to graze, they pay to the ruler of Yassin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yassin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yassin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yassin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakt family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a sufficient time to secure his safe retreat. Many a deposed ruler of Yassin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Mahommedanism is of comparatively recent introduction, the people of Tangir are more fanatical than any of their neighbours, except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been converted for the second time, and marry with Yassin women, but refuse to give daughters in return, on account of the slave-selling practised by Yassin rulers.

Six miles above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yassin, Ponyal, and Gilgit. The principal villages are Birokot (fort), 800 houses; Doodooksot (fort) 300 houses, in the Samangal district; Manikal (fort), 120 houses; Rashmal (fort), 120 houses, in the Joomeh district; and Gaiyal (fort), 500 houses. The whole community, including the dependent

military service in time of war. It also gives three hostages for good conduct, who are changed periodically. The people of Gor claim to have been Musulmans for only three generations, and are all Sunnees.

There are three forts in Gor, named Lammerkot, Dudurkot, and Tunalkot. The people of Gor have always been friendly with Chilas. At present Gor is noted in the Kohistan for the good quality of the wool it produces. The tradition is still preserved of the god Talkan, who was the tutelary deity of Gor, and whose worship was continued to a very recent date. A rude sculpture of a horse still exists, which is named "Talkan's horse." Even now Talkan is invoked occasionally as a witness of a solemn covenant. Along the river, at intervals the whole way from Gor to Sun, are said to be a number of ancient rock inscriptions.

A few miles above Gor the small detached village of Thalich forms the extreme limit of Yaghistan, consisting only of 11 houses: it forms, as Mr. Drew observes, the smallest of independent communities. The people of Thalich make common cause with those of Chilas, of whom they are an offshoot, and are protected by them against more powerful enemies.

Above Harband, on the left bank, is the large community of Chilas, which embraces six valleys. The principal villages are Tar, 200 houses; Chilas, 140 houses; Goin, 3 houses; Tekh, 80 houses; and Bunner, 60 houses. Chilas can furnish about 1,500 fighting men, without counting a number of immigrants from other communities who have lately settled in the country. Roads lead from Chughan to the Hunza country by the Bulmar Pass to the Indus in seven days, and from Shardi in the Kishengunga Valley by the Shardi Pass in five days. There is also a road from Astor by the Mazeenar Pass, quite practicable at any time for men on foot, and closed in winter, by which Bunner is reached in four days. The road up the Indus from Chilas is difficult and almost impassible even for men on foot. This difficulty of access has given the Chilasis a spirit of independence, and a distinctive character among all the Kohistan communities. Though but comparatively recent converts to Islam, they are bigoted and fanatical beyond all other Dards, owing, it is said, to Chilas having been at all times a favourite resort of Moollahs from Swat. Being Sunnees, every Shiah who falls into their hands is put to death without being reserved for the usual alternative of slavery. The whole community can muster 1,000 men capable of bearing arms,

Ra to his present subject, lived entirely by agriculture. According to tradition, Shri Buddut's rule extended over Chitral, Yassin, Tangir, Darel, Chilas, Gor, Astor, Hunza, Nagar, and Haramosh, all of which were probably held by tributary princes of the same family. The first decline of prosperity was due apparently to the introduction of Mahommedanism, by which the Shin kingdom was broken up into a number of small independent states, which, from that date, commenced to make periodical wars with one another; but the final blow to the prosperity of the country was administered by the establishment of a warlike ruling race in Yassin, three centuries later.

A glance at the map will show that Gilgit is situated in the centre of the most mountainous region of the Himalayas. Nowhere else in the world, probably, is there to be found so great a number of deep valleys and lofty mountains in so small a compass. Within a radius of 65 miles from Gilgit the survey maps show, amidst innumerable smaller peaks, eleven carrying from 18,000 to 20,000 feet, seven from 20,000 to 22,000 feet, six from 22,000 to 24,000 feet, and eight from 24,000 to 26,800 feet; while half of the tract thus included still remains to be surveyed. A rival to Everest and Kinchinjunga may yet be found among the mountains of Kafiristan.

From Gilgit, mountain roads radiate into all the surrounding valleys, and it is easy to see how favourable is its position for the establishment of the head-quarters of a confederacy of small states. The lofty mountains around it, though barren and rocky at their bases, are covered with coniferæ higher up; and everywhere above 7,000 feet are thick fine forests, grassy glades, deep glens, and running streams, of

Here the wild goat (*C. Falconeri*) roams in great numbers almost undisturbed, his chief foes being the snow ounce (*F. Uncia*), and the wild dog (*C. Pallipes*), of which packs are sometimes seen. In winter, when forced down to lower ground by the snow, a few fall victims to village matchlocks; but the number thus slain is few, as the Dards are not keen hunters. Above the forest, where innumerable peaks tower up in their panoply of eternal snow and glacier, ibex (*C. Sibirica*) are found in great numbers. The solitudes which they share with the red bear (*U. Isabellinus*) and the snow cock (*T. Himalayensis*) are rarely disturbed by the hunter's voice. On the lower and more barren hills, below the forest, are to

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Great enmity exists between the people of Ponyal and those of Yassin and Chitral.

The principal place in Ponyal is Cher,[1] which has been corrupted into Sher by the Dogras. The people are, with few exceptions, Yeshkun or Boorish, but the language spoken is Shina. In religion they are mostly Maulais, a few Soonnees and Shiahs only being found amongst them. Ponyal contains about 2,000 inhabitants; the men are remarkable for their athletic figures. The soil, where cultivable at all, is fertile and yields two harvests in the year, but between the different patches of cultivation long stretches of sandy plain intervene, while at certain places the rocks close in on the river, which, for more than half the year, is an impassable torrent, so that the passage can be easily held by a few against superior numbers. In unsettled times guards are posted at these places to give the alarm by beacon fires.

At the western extremity of Ponyal is the fort and village of Gahkuch, which is the residence of the Rao Afzal Khan, a member of the Boorooshil family, who owns allegiance to Cashmere and receives a yearly subsidy in consideration of his holding this frontier post. Gahkuch is a place of some importance, as it commands the mouth of the Karoomber Valley as well as upper part of the main valley.

Opposite Gahkuch, the Karoomber Valley and river, running almost due south from the Hindoo Koosh, joins the main valley. Mr. Drew has described how this valley has during the last twenty years alternately belonged to Yassin and Gilgit. Nothing but extreme timidity or apathy can have induced the Cashmere Durbar to abandon it, as mentioned by Mr. Drew, for it is outside the natural boundary of Yassin, and could not have remained a portion of Yassin territory had the slightest disposition been evinced to retain it by the Dogras. For 25 miles the valley is broad and open, beyond that it contracts, and a road branches off past the village of Ishkuman or Ishkoman to the foot of the Darkot Pass. Continuing up the valley, which tends to the eastward, the Hindoo Koosh is crossed into the Oxus Valley by the Ishkoman Pass at a height of 12,000 feet. Formerly this road was a favourite one, but owing to recent physical changes it has now fallen into disuse.

The Karoomber Valley, which contains the ruins of several large villages, now supports only 300 souls. The former inhabitants are said to have been exposed to constant forays

[1] Meaning "an impregnable rock."

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the soil, and not to the ruler or the ruling class, who threaten in time to efface the original inhabitants. By them the local name of Boorishé has been converted into Woorshik, from which also the valley takes its name. I am unable to say to what language the term *goom* belongs, but it evidently means either "valley" or "country," as there are several instances of its application to signify the place inhabited by certain people, as Kalashgoom, the country of the Kalash. In Hunza, Nager, and Gilgit, Yassin is sometimes called Azair, which may be the ancient name of the valley, but is more likely a corruption of the name Ghizr, a district of some importance further to the westward. The people of both Yassin and Chitral are also sometimes styled by their eastern neighbours Poré, and their country Poriaki, from *hoor*, "the west." The fixed population of Woorshigoom is, owing to oppression and misgovernment, very small, probably not exceeding 3,000 souls. The soil is particularly rich and fertile, though the climate will not permit of its yielding more than one crop in the year. The ruling family are styled Khushwakté, from an ancestor named Khushwakt, and the title assumed is the Persian one of "Mihter." Reminiscences of the more ancient rulers exist in the names of certain spots, such as *Thum rai*, "the Thum's seat." The present Mihter, Gholam Mohi-oodeen, is better known by his nickname of Peihlowan Bahadoor. He is a young man of twenty-nine years of age, and of manly and energetic character, inherited from his father, Gohr Aman, whose cruelties in Gilgit have been related by Mr. Drew, but who with all his cruelty of disposition was undoubtedly an able and energetic soldier. Peihlowan Bahadoor succeeded his brother Meer Wulli, when the latter was forced to fly from the country after the murder of Mr. Hayward. The princes of the Khushwakté family rule over a considerable part of Upper Chitral as well as Yassin, but generally prefer the latter as their place of residence.

From Yassin two roads lead to the Chitral Valley. By [illegible] can be reached [illegible] route, however, can only be used in summer, when it is the one most frequented, as by it the numerous river-crossings, which constitute the chief difficulty to be encountered, are avoided. The pass is a high one, probably not less than 16,000 feet, and a difficult piece of glacier has to be traversed. The second and easier, though longer, route is by Ghizr and Laspur.

This road runs from the mouth of the Woorshigoom Valley

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along the bank of what I will still call the Gilgit river,[1] though the name is not properly applied to it in the upper part. Forty-three miles from the Ponyal frontier the village of Chashi is reached. 487

General Cunningham and Pundit Munphool give the name of Parasot to this branch of the river; but, though I have questioned many people on the spot, I have not found any to whom the name is known. This strip of valley is called Kho; it is thinly populated, and very narrow. More than half the population are Shins, who here reach their most westerly limit, and the language spoken is Shina. In the Battigah or Battiret Valley there is a considerable colony of Goojurs. 162

In the Woorshigoom and Kho Valleys, a number of remarkable stone tables of great antiquity are found. They are about 30 feet in diameter, and are formed of huge boulders, arranged with great precision with a flat side outwards, so placed as to form a perfect circle about 3½ feet high. On these are placed a number of flattish boulders of nearly equal size, projecting a few inches beyond the edge of the circle all round. The centre is filled with small stones and rubbish, which may or may not have been as originally intended. The labour of transporting and placing in position such huge blocks must have been immense. The local tradition is that they were the work of giants in old days. At Chashi and Yassin there are collections of several of these tables placed close together, and in several places between these points and the upper part of the Woorshigoom Valley there are single tables scattered about. 172

In none of the neighbouring valleys have I found traces of similar erections, nor have I heard of their being found elsewhere in Dardistan. Under the title of "Prehistoric Remains [illegible]" Mr. Bruce [illegible] number of circular grave mounds, which would seem from the description to resemble these stone-circles in Yassin. It is strange that they should exist in this valley only, for, when once made, they must be practicably indestructible; but owing to its physical features, Yassin is well adapted to have become the refuge of an isolated race unable to maintain itself on equal terms against warlike neighbours. The circle in most

[1] The river, from its source in the Karumbar Valley to the Indus, is sometimes called *Amjan*, from *amjan*, which, in the Khowar language, signifies a mountain lake,—referring to the lake formed by glaciers in the Karumbar Valley. This may have been the designation of the Sarasvatis. The name indicates that the Kho race formerly extended further to the east than at present.

[2] *Journal, Bengal Asiatic Society*, 1879.

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133 are two pieces of water on it, the largest of which is 2½ miles long and three quarters of a mile broad. There is no surface drainage from either lake. Across the Shandur plateau lies the principal thoroughfare between the Kashkar Valley and the valleys to the eastward, and it is open to traffic of all kinds throughout the year. The peaks overlooking it on the north and south rise to a height of some 2,000 feet above the level of the plateau. On the western side the descent is somewhat abrupt into the narrow but fertile Laspoor Valley. The stream forming this valley takes its rise in the mountains at the head of the Panjkora Valley, and 15 miles from the foot of the Shandur plateau joins the Kashkar Valley at Mastooch at an elevation of 7,500 feet. The valley above Mastooch to the foot of the Baroghil Pass is called Yarkhoon, or, "the friend's murder," from the fatal termination of a quarrel between two fellow-travellers which once occurred in it. Below Mastooch it is called Kho, the whole being known as part of Kashkar Bala, and forming an important part of the possessions of the Khushwakté family, who, however, prefer Yassin as a residence. Mastooch is capable of supporting a considerable population, and the valley for many miles averages from three quarters of a mile to a mile in breadth. Looking down the valley from Mastooch, the magnificent mountain of Tirich Mir[1] fills the whole view. Looking up the valley from Chitral, it occupies the whole landscape in the same way, and it is said to be equally conspicuous from Zebak in the Oxus Valley. It is visible also from many points in Kaffiristan, where it is called Meysurmoon. Many wonderful tales are related about this mountain, one of which is, that in a deep glen high up on its snow-clad sides is a large tank of great beauty lined with blocks of white marble.

From the foot of Tirich Mir the Tirich Valley runs northwards for over 60 miles, gradually curving round to the eastward till it joins the Toorikho Valley, and the two streams combined, after a further course of nearly 40 miles in a southerly direction through the Moolkho Valley, join the Kho Valley 25 miles below Mastooch. These valleys form the region known as Kashkar Bala, the whole of which,

[1] Sir H. Rawlinson (in his Monograph on the Oxus, *Royal Geo. Soc. Journal*), in discussing the etymology of the word Pamir, has suggested the connection of the second syllable with our English word "more," but in Tirich Mir and Dyemir (Nanga Parbat), not to mention Mount Meru of the Brahmins, there is nothing to connect the word "Mir" specially with the idea of a lake country.

In Baber's Memoirs (page 313) it is especially mentioned that *Mir* means a hill, but it is not specified in what language. The pronunciation appears to be properly "Mer," and not "Mir."

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with the exception of Yarkhoon and the portion of the main valley already mentioned, belongs to Chitral. The Toorikho Valley runs north-east and south-west parallel with the Yarkhoon Valley for over 60 miles to its junction with the Tirich Valley. All the three valleys, Moolkho, Toorikho, and Tirich, are extremely fertile and populous; the cultivation is continuous, instead of being in patches, as is the case in all the valleys hitherto mentioned. The soil is mostly clay and gravel, the hill sides are bare with gentle slopes, and there are no pine forests, the only trees being cedars. The villages extend high up the mountain sides, independent of the main stream, and are supported by innumerable springs which gush out everywhere. Toorikho is generally selected as the residence of the heir-apparent of the Chitral ruler. A route from the Baroghil Pass to Chitral, after crossing the Shajanalli spur, lies down the Toorikho and Moolkho Valleys, and is the one generally used in summer, owing to the difficulty experienced, at that time of year, by horses in traversing that by the Yarkhoon Valley. In Kashkar Bala ingenious wicker-work footbridges are made of plaited osiers. They are called "*chipul*." Their vibration is very great, and they must be crossed cautiously by the most experienced. Owing to this, persons have to cross by them singly, and horses cannot use them.

Below the converging point of the valleys of Kashkar Bala, the main valley again contracts, and the Kashkar River flowing between precipitous rocks has a depth which varies in places 20 feet between its summer and winter levels. The land, where cultivable, is rich and fertile; the villages are large and populous, and the neat cultivation gives evidence of a considerable amount of prosperity. On the right bank the whole country belongs to Chitral; on the left the land, to within 20 miles of Chitral itself, belongs to Yassin. The rocks become more precipitous and the channel narrower and more tortuous, till bursting through a rock-bound gorge the Kashkar River receives the Ludkho or Iniigan stream. The valley then suddenly widens, its whole character changes and at 4 miles below the junction Chitral is reached. The hills, no longer rocky and bare, slope back gradually into grassy rounded tops with sides thickly clad with pine forest and the distant peaks on either hand are hidden by the lower intervening hills. The climate, too, is changed, and instead of the arid, rainless character peculiar to the valleys hitherto described, it becomes like that of Cashmere, with heavy and frequent rainfalls. Further to the south the population increases in density.

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Chitral

increases in density. Forty miles below Chitral a route leads from the main valley past Ashuret over the Lowri Pass to the Afghan state of Dir. Twenty miles lower down, at Birkot, is the mouth of the valley inhabited by the Siah Posh of the Bushgali tribe, the upper end of which is entered from the Dorah Pass. Several smaller valleys are inhabited by Siah Posh, who have lost their independence, and at Bailam the southernmost Kashkar village is passed, and the Afghan state of Asmar is reached. The boundary between Kashkar and Asmar is marked by a wall built across the valley on the right bank between Bailam and Nawakali, and on the left bank by the small stream below Saoo. The valley for many miles above the boundary is reputed to be extraordinarily fertile.

Chitral, which is the seat of the ruler of Kashkar, comprises six large villages, which extend for 3 miles along both sides of the river at an elevation of about 4,000 feet. Its name has gradually come to be applied to the whole country. On the right bank is the fort in which the Mihter, or Badshah, —for he is known by both titles,—resides. Half a mile above the fort is an excellent wooden bridge protected by a stone tower at each end. All the forts in Kashkar differ in construction from those inhabited by the Shin and Boorish races, having inordinately high towers rising 18 feet above the ramparts, which are themselves 30 feet high. Their distribution also gives evidence of a more secure state of society. Instead of every village having one, and sometimes two, forts sufficient to hold all the inhabitants, as is the case in the valleys draining directly into the Indus, the only forts in Kashkar are the abodes of rulers of districts, or persons nearly related to the ruler.

The ruling family are styled Katooré, from Shah Katoor, brother of Shah Khushwakt, the ancestor of the reigning family of Yassin; but the name Kator seems to have been applied to the country in former times, before the existence of the present dynasty of rulers. The present Mihter, Aman-ool-Mulk, is about 58 years of age, and notorious for his astute and deceitful character. The number of the population he rules over can only be roughly computed, and probably amounts to less than 200,000 souls. These numbers would appear scanty for so large an extent of country, but the population is wholly agricultural, and, as in all these very mountainous countries, the habitations are, with few exceptions, confined to a narrow strip along the sides of streams.

1; Drew G-3 (1862-1872) 1875 AV3 Kashmir
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CHAPTER XVII

DĀRDISTĀN: THE COUNTRY.

THE ROAD FROM KASHMIR TO GILGIT — ASTOR — BAWANJÍ — GILGIT — PUNIÁL — INDUS FLOODS.

THE name written above is one that includes all the land inhabited by the Dārd race; but since that reaches beyond the bounds of the country I have set myself to describe, I must limit this chapter to that part of Dārdistān which is confined within the Maharaja of Kashmir's dominions.

In accordance with the plan previously adopted for other parts, I shall first show the geographical connection of this country with some that we have already become acquainted with by giving an account of the road between Kashmir and Gilgit, a principal place in Dārdistān. Then I shall describe different parts of that country, saying something under the headings of *Astor*, *Gilgit*, *Bawanji*, and *Puniál*. In the next chapter I shall speak of the inhabitants, of the Dārds themselves; afterwards, some account of the later events that have affected Gilgit and of the political state of the neighbouring valleys will be given.

THE ROAD FROM KASHMIR TO GILGIT.

This road is traversed by the Maharaja's troops and those who carry their supplies, and by few others. It is twenty-two days' march from Sirinagar to Gilgit; the details of the marches will be found in Appendix IV. (Route 9 *b*).

The way usually adopted is to drop down the Jhelam by boat and cross the Walar Lake to a place called Bandipūr, whence the start by land is made. There is first to be crossed the ridge which intervenes between the Vale of Kashmir and the Kishangangā Valley. It takes more than a day to reach to the summit of this.

1; Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3

133 From the place called Bangla a road for Astor and Gilgit leaves the valley and rises the ridge on the north; this has of late years come to be considered on the whole the easiest route to those places; the Pass just above (called Kamri) is little over 13,000 feet, and the way is shorter by some five miles than the other. But the other is the one we will follow, continuing in the [361] valley. There are now no more villages, though at one place, [311] called Hinmarg, a little buckwheat is grown (at an elevation of about 10,500 feet) by villagers from below, who come there in the summer, but the crop with difficulty ripens. At this place, and farther up the valley to the south-east, are moraine-mounds of old glaciers. The last halting-place on this side the watershed is at [137] Burzil. Up to here there was no sign of a Tibetan climate; and as far as I, not being a botanist, could tell, there was the same vegetation, of forest, thick grass, and flowers, as in Kashmir.

487 133 At Burzil two roads part; one (spoken of in the last chapter) leads north-eastwards across the Deosai plateau to Skārdū, the other, going due north, will bring us to Astor. Following this latter, we rise, not very steeply, a height of about 2000 feet in five or six miles; the Pass, which is called Dorikun, is 13,500 feet high; it is not a defile, but a neck between the two parts of a rocky ridge; this is of granite, and the peaks here have a character not uncommon with that rock—they are massive in general form, but serrated and jagged at the uppermost edge; soon beyond the rock changes to slate and altered slate. Having crossed the Pass we are in the basin of the Indus; we are on the eastern branch of the Astor River. The valley in which this flows we now descend.

The Pass is crossed on the fourth march from Gurez; after gradually descending for three more marches down the narrow valley enclosed by not very steep mountains, we come to where the eastern branch of the Astor stream falls in; it was along this latter that the other road would have led us that branched to the left some way back; then another few miles and we reach Astor. Of the two Passes crossed by these two roads the Dorikun Pass is the easier, and, although rather higher, is more practicable when under snow; it opens in the spring a few weeks earlier, and it

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3

remains open in the autumn a few weeks later, than the other; the way, however, as before said, is some miles longer. Keeping back the account of the valley of Astor for another subject-heading, we will now just finish the route, considering it merely in the light of a road to be got over.

Astor we may count thirteen or fourteen marches from Sirīnagar. Thence five marches bring us to Bawanjī on the Indus. Down to this point laden ponies are not uncommonly brought, but there are many places very trying for them; the worst is the descent of the Hatū Pīr, a spur-pass just above Rāmghāt, one march short of Bawanjī. As far as Gilgit itself laden ponies are seldom taken, on account of there being a few spots where it would be very difficult, if not impossible, for them to pass. From Bawanjī to Gilgit there is a distance of three or four marches. One has first to cross the Indus; the passage is now easily effected by a ferry-boat; then the road leads some 12 miles up the Se Valley, whence we cross a 2000-foot ridge, after which we descend into the Gilgit Valley; one march along this brings us to Gilgit itself, over 230 miles from Sirīnagar.

ASTOR.*

We will now look more closely at the Astor Valley, through which we hurried. Its two chief branches have a length of 60 or 70 miles, reckoning from the source of each to the junction of the Astor River with the Indus. The more easterly of the two, that one down which came the road we traced, I have only seen under snow, and I have not much more to say about it.

At the head of the westerly branch is the Kamrī Pass, of 13,000 feet; the rest of the ridge being at heights of 14,000 and 15,000 feet. The descent on the north is steep for 1000 feet, and then the valley falls with a gentle slope. On this north side of the ridge a slight difference in the vegetation is observed as compared with that of the Gurez Valley; the grass less completely clothes the hill-sides, the brake fern does not so much abound;

* The Dogrās always call this place "Hasora," but its name in the mouth of a Dard is Astor.

1; Drew G-S (1852-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7

B 648 what since has occurred, but there seemed to me to be no likelihood of close friendship.

B 101 The people of Hunza are called Hunzije.

D 101 The people of *Ishkoman*, or *Chatarkun*, are called Ishkomanije, or Chatarkune.

As to *Yāsin*, the most that we know of it has been told by Mr. Hayward *; I can add little to that. The people of Yāsin are

D 487 called Pure.

Here are some notes, taken from hearsay, of the roads that lead out of Yāsin:

Yāsin to Mastūj; Three Roads.

(1) By Shaver, five or six marches; it can be traversed by men all the year round; for horses it is difficult in winter, but is not altogether closed for them, or if it is, then only for fifteen days or so at a time, until the snow has hardened; also it is bad for horses for a fortnight in spring.

(2) By Tūl, three marches; the Pass crossed the second day.

(3) By Nazba, three marches; the Pass crossed the second day.

Both these are closed for traffic by the end of October.

Probably the marches are of 20 miles each.

Yāsin by Shaver and Tangir to Swāt;

A five days' journey they say; but I think these are long marches: it may be 120 miles.

Yāsin to Badakhshān.

This road is the one which Mr. Hayward was taking when he met with his death.

The Pass closes for horses at the end of October, while for two months it remains closed for all traffic. There is a glacier on the

D north side, but horses can go over it, avoiding the crevasses.

101 The people of Chitrāl are called Katare.

361 642 *Dārel.* This has seven fort-villages in a valley about a mile and a half wide; the cultivation, I was told, is continuous along

* Proceedings Royal Geographical Society, 1870.

631
133

the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hattu Pīr, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazārat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Guach Pari on the Hunza road, and up the Kargah nullah as far as the Bhaldi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rās was Sargin. Later it was known as Gilit, which the Sikhs and Dogrās corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himālayas. Within a radius of 65 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth lie sweep after sweep of glacier and eternal snow.

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[487]
[360]
[491]
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Botany. The pencil cedar is found from 14,400 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 12,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 12,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,200 feet; above this the rocks are stained with lichens.

Fauna. Here are found the ibex and *mārkhor* (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctus* or *isabellinus*), the snow cock (*Tetraogallus himalayensis*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

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3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Dard AV3

In Gilgit, as in Astor, there are few social subdivisions, for the people are forced to depend on themselves for most wants of life. The language spoken is Shinā, though only a small percentage of the population is Shin. The religion is Islām, the Shiah sect preponderating. There is an entire absence of fanaticism. The national character is mild, and the men are unwarlike. The Gilgiti is attached to his home and his family, and is an industrious cultivator. Both men and women are strongly built, and of a fairer complexion than the people of India. The women paint their faces with a kind of thin paste to keep the skin soft and to prevent sunburn. They are fond of flowers, and decorate their caps with irises and roses.

Agriculture.

The cultivation is of a high character. The fields are carefully tilled, heavily manured, and amply irrigated. In Gilgit itself good rice is grown; and crops of wheat, barley, maize, millet, buckwheat, pulses, rapeseed, and cotton are raised, while fruit is plentiful. There is very little grazing land, and cattle are scarce. Lucerne grass is largely cultivated for fodder.

In the cold dry climate of Astor cultivation is carried on to an elevation of 9,000 feet. It depends entirely on irrigation by little channels known as *kul*. The chief crops are wheat, barley, peas, maize, millet, and buckwheat. The people pay great attention to fodder and cultivate the lucerne grass. Cultivation is precarious in Astor, as the crops frequently do not ripen owing to the cold, and there are several vegetable pests in the shape of worms.

Minerals.

Many of the streams are rich in gold, especially those which flow from Hunza and Nagar, and also the Indus above Chilās. Gold-washing is carried on in the winter chiefly by the poorer members of the population, though the work is often remunerative. At Chilās whole families live by the work. The gold is of fair quality, the best being twenty carats. The Bagrot valley is celebrated for gold-washing, and contains many signs of mineral wealth.

Commerce and trade.

The only manufacture is the weaving of woollen cloth (*pattu*), but this is for home use and not for sale. Trade does not flourish. The local wants are few, and the only chance of Gilgit becoming an important commercial centre lies in the opening of a trade route to Yārkand. The chief staple of import is salt. Russian chintz is brought down from Yārkand, and is said to be more durable than the English article.

Roads.

The most important roads are those leading to India. The 10-foot road over the Burzil and Rāj Dāngan passes has been

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
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described in the article on KASHMÍR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 648 Post and telegraph offices.

There is a daily postal service with India by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destructive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

643 704 Administration, &c.

The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891-2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,373; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue.

A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers in Gilgit [illegible]. He exercises

631 64 651 Political

A British Politi[illegible] supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkuman, Yāsin, and Ghizar, the little republic of Chilās, and also for relations with Tangīr and Darel, over which valleys the Punial Rās and the Mehtarjaos of Yāsin have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Durd AV3

grey and pale sandy yellow, covered where anything will grow with wormwood scrub, plunge down thousands of feet into the valleys, which are only wide enough at the bottom to admit the passage of the chafing stream. If you happen fortunately to be about the altitude of eight to twelve thousand feet, where the rain falls, you will march through forest and grass lands. Above that, again, run bare rock-strewn hillsides, the last vegetation being always the dwarf juniper, and from thirteen to fourteen thousand feet is the line of eternal snow. As a rule your road runs in a valley as near the bottom as possible; for days at a time you see no forest; when you do see it, it is a green patch thousands of feet above you, and you only get an occasional peep at a snow peak. Mile after mile of arid sand and rock is passed, unrelieved by a single tree, except where a stream has cut its way from the higher hills and piled up an alluvial fan at right angles to the main valley. Then you find a lovely little oasis of green terraced fields running hundreds of feet up the hillside, a village embowered in fruit-trees and vines, and you sit down and thank God for the shade.

first through scattered forest of edible pine and pencil cedar, then dropped into the river-bed to climb, by laborious zigzags, a thousand feet to avoid a cliff. This was repeated again and again, the road running occasionally for miles in sand full of loose stones, the *débris* of the hills above. The last ten miles of the march is, however, lovely: much of it through one of the finest pine forests in the world,

4a Durand G-3 (1888-93) 1900 AV1 Kashmir
Durd AV 3

/37 which fills an enormous bay in the hills. The moon
/32 had risen before we reached camp, and the view, as
/37 we topped the last spur and saw below us the twinkle of the torches carried by the men coming to meet us, was one I shall never forget. A veil of mist, flooded by brilliant moonlight, stretched across the great abyss which yawned a thousand fathoms deep at our feet, and turned the peaks of the Hindu-Kush, which lay before us, into visionary delectable mountains of Beulah, barred with silvery grey.

Whatever dreams the beautiful scene evolved were rudely dispelled. We had only the inside fly of one tent, and were sleeping on the ground, having come as light as possible. It began to rain steadily directly we got to bed, and poured all night. I managed to keep perfectly dry, sleeping in an explorer's bag, but the unfortunate Robertson, with nothing but waterproof sheets, spent the night in pools of water. We stayed at Doian a few days, and I was lucky enough to get a fine markhor with a forty-seven-inch head.

/33 We moved up to a camp about eleven thousand feet high, from which we had the most superb views. We were on a spur of Nanga Parbat, the watershed between the Indus and Astor rivers and surrounded by a complete ring of snow-peaks, the average height of which is about twenty thousand feet. The view from the crest, a couple of thousand feet above our camp, is one of the finest I should think in the world, certainly one of the finest in the Hindu-Kush. In a gorge nine thousand feet below, at your very feet, runs the Indus, giving that depth and proportion which is so often lacking in a mountain

4a Durand G-3 (1889-92) 1900 AVI Kashmir
Dard Avs

133 view; to the south, solitary, sublime, rises in one sweep from the spot on which you stand the mighty mass of Nanga Parbat, thirteen thousand feet of snow-field and glacier; to the east, magnificent peaks succeed each other till they join the main chain of the Hindu-Kush, which stretches in an unbroken line before you; while to the west the Hindu Raj towers over the Indus, backed by the snows of Chitral and of the Pathan Kohistan.

It is very rare to get a view which gives you a range in height of twenty-two thousand feet, but when you are fortunate enough to obtain it the effect is overpowering. The Hindu-Kush once seen in its most majestic aspects crushes all comparison.

133 We spent several days in this shooting camp, and
• 987 then moved down again to Doian and started for Bunji, where the Indus is crossed. The march was the worst on the whole road. Running along the last spur between the Indus and the Astor river the path struck the watershed at the height of ten thousand feet, and then dropped down the Hatto Pir six thousand feet in about five miles to Ramghat, or Shaitan Nara, the "devil's bridge," as it was more appropriately called, until the Maharaja piously re-

[illegible] of this portion of the road; it plunged down over a thousand feet of tumbled rock, in steps from six inches to two feet deep; then for a mile it ran ankle-deep in loose sand filled with sharp-edged stones; it crossed shingle slopes which gave at every step; it passed by a shelf six inches wide across the face of a precipice; in fact it concentrated into those five miles every horror which it would be possible to

4c Durand G-3 (1888-93) 1900 AVI Kashmir
Durd AV3

conceive of a road in the worst nightmare. The culminating point was that, for the whole way from top to bottom, there was not a drop of water to be found on it, not an atom of shade. With coolies in the hot weather the only way to tackle the ascent was by marching at night and sending on water half way for them; the descent we managed fairly comfortably by starting at from two to four in the morning. The road was so execrable that ponies which had made the trip once from Astor to Bunji were always considered unfit for further work without a fortnight's rest and good grazing. The Hattu Pir was a Golgotha; the whole six thousand feet was strewn with the carcasses of expended baggage animals, and in more than one place did we find a heap of human bones.

Ramghat was a place of the greatest importance, as the only line of communication between Gilgit, Astor, and Kashmir crossed the Astor river here. It is a weird spot; the river about a hundred to a hundred and fifty feet wide dashes through a gorge, making two turns at almost complete right angles, so that, standing on the bridge, you cannot see more than a couple of hundred yards in all. The force of the water is terrific, the noise deafening, and the heat [illegible] The river was bridged by a rope bridge, and also by a wooden cantilever bridge of great length and doubtful strength, which rocked and swayed in a way to try bad nerves. This bridge had no hand-rail, was about five feet wide, and fifty feet above the water; it was not safe to ride over, though my engineer friend, Colonel Aylmer, V.C., when up with me, used habitually to ride over it and every other similar bridge in the country. But then his

4a Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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this year, a couple of boat-loads of men being lost. Two years afterwards Robertson lost the whole of his kit, specially got together for his exploration of Kafiristan, a couple of horses and about twenty men going down at the same time, owing to the officer in charge having allowed the boat to be overloaded. Luckily for Robertson he was not there, having gone up-stream to look at a bridge site for me, but it was an expensive way of having the lesson rubbed in that you should never in wild countries permit other people, however well-meaning, to take charge of your baggage.

The road led up from the Indus through a bare plain to the Sai valley and passed through thousands of acres of once cultivated land, now almost entirely abandoned. We halted to breakfast and to pass the heat of the day at Damot, a village at the mouth of the Damot nullah, famous for its markhor ground, in an orchard which was a great natural arbour bound together by countless vines. Amongst these, making at a distance a lovely picture, little naked boys played and swung on loops of vine; close at hand they were too dirty to be even picturesque.

We passed on the road a group of Balti coolies, who threw themselves at my horse's feet in a body, and prayed for help. There was nothing I could do for them at the moment, though the mere fact that I enquired into their grievances had, as I afterwards heard, a good effect, and got them dismissed to their homes, but Robertson stopped behind to see what a little doctoring could do. It was not much; the men, fifty-three in number, were the remains of a body of a hundred coolies who had left Baltistan six

4: Durand G-8 (1888-92) 1900 AVI Kashmir AF:
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K 703 169

months before, impressed by the Kashmir authorities as transport for the army assembling at Gilgit; they were, to a man almost, suffering from diarrhœa and dysentery brought on by over-work and bad food, and several were dying, the worst cases being placed by the runnel of an irrigation channel, close enough to reach the water with their hands. This was all the help their companions could give them. Forty men of the original band were said to have died, the remainder were being slowly worked to death, and were then being taken to Bunji to bring up grain to Gilgit for the troops. One poor wretch had a hole in his back where his load had worn away the flesh. The whole thing was sickening; war is bad enough at any time, but mismanaged war is hell.

D 361

In the evening we moved further up the Shi stream to Chakarkot, another pretty little camp in the village orchards.

D 417

The next three marches to Gilgit were at that time horrible, through a howling wilderness; for nearly twenty miles there was not a drop of water, except when the road dipped right down to the bank of the Gilgit river, and that was running thick and slab like gritty cocoa. Up and down over spurs of hills, into gaping ravines, now at the level of the river, now a thousand feet up, along cliffs glaring and blazing in the sun, the miserable path ran on. Going free and comfortable as we were, it was easy to realise what such a road meant to laden coolies or troops. Once we had some rain at night, and were treated on a small scale to one of the most curious phenomena to be met with in this weird country, namely, the mud flow, which forms the alluvial fan.

Da-4 A43

The approach to Gilgit is rather fine. The road runs up the flank of a huge alluvial fan several hundred feet in depth, where it bursts out of the hillside, and which stretches a mile into the valley. From the east as you approached you saw there no trace of cultivation, only line after line of ruined terraced fields bare and brown. High up on the main hillside, visible for miles, stands a Buddhist tower, the land-mark which must for centuries have welcomed the traveller to Gilgit. The extraordinary dryness of the climate, with its average rainfall of under a couple of inches a year, has kept it, ancient as it is, in a state of almost perfect preservation.

From the highest point where the road crosses the fan there is a splendid view of the triple peaks of Rakaposhi, the great mountain above Nagar to the north, and the Gilgit main bursts into view. This is a mass of cultivation five or six miles long by a mile wide at the widest, studded with villages and covered with fruit-trees, the whole irrigated and depending for its water on one stream which enters the valley at the western end.

I was met on the road at intervals by all the important men in Gilgit; the lower the station of the official the further he came out, according to Eastern custom, to receive me. The rajas of Punyal, the country tributary to Kashmir, which is the continuation of the valley of the Gilgit river towards Chitral, refugee princes from Yasin, driven out by the Mehtar of Chitral, local wazirs and Kashmir officials met me one after the other, the culminating point being my reception by the Governor of Gilgit and the officers of the Committee directing the operations on the

The sizes of the stones forming the slope vary with the character of the rock and the length of the fall. You may pass through the foot of a slope by a path running over and amongst a heap of gigantic fragments weighing many tons each, or you may ride across a slope of fine slatey shingle which gives at every step, but wherever you cross a slope you generally find all the stones at that point very much the same size. Whenever there is heavy rain, or snow begins to melt in the spring, rock avalanches come down, and I have lain at night for hours listening to the thundering roar of great fragments plunging down from thousands of feet above our's camp. In the day-time you have to keep a sharp look-out when marching. There are many places well-known as extremely dangerous, in crossing which it is prudent not to loiter. I have never seen a man killed, but I have seen a man's leg broken a few yards in front of me by a falling stone, and have witnessed very narrow escapes. There was one particularly nasty stone shoot at Shaitan Nara, where stones fell all day long, the smaller whizzing by like a bullet, and the larger descending down in flying leaps, the last of which frequently carried them nearly across the Astor River. Starting stone avalanches on to so many below is a well understood and thoroughly appreciated form of warfare in these parts, and a very effectual means of offence it is.

A "parri" is a cliff, across the face of which the road is carried. These cliffs constantly occur, either where the hills close in on the river, or where a long alluvial fan projects into its bed. Rising close from

[facing p. 48]

4 Dawood G-4 (1888-89) 1988 AVI Kashmir
Da-d A-3

the water in such cases you find generally a precipice of conglomerate. One path is carried across the face of the cliff, a second rises over it. The former, or lower path, is never more than a foot or so wide. Taking advantage of a ledge in the rock here, supported on pegs driven into its face there, carried across a bad place on a single shaky plank or light bundle of tamarisk, ascending fifty feet up a cleft in the rock by a series of small tree-trunks notched to give a foothold, and polished by years of use, the lower path is impossible for animals, and is exclusively used by men on foot, whether carrying loads or not. There is often a sheer drop of a hundred feet from the path on to the rocks below, but I never saw a really dangerous place. Our coolies and servants habitually used the lower paths, and I have had mountain guns carried over some of the worst, in order to give the men confidence in bad ground. The upper path toils laboriously up in endless zigzags till it surmounts the cliff, and drops in the same way to meet the lower path on the far side. This is the riding road, and that by which laden animals go; but though you can, and do, ride over these paths, there are very few marches where you can take laden animals along without constant unloading. Many of these "parris" make capital defensive positions, and have been fought on scores of times: the lower path can be entirely destroyed in a couple of minutes by knocking away a few pegs, and the upper path is commanded at a dozen places by carefully placed sangahs.

I had to halt several days at Gakuch, forty miles from Gilgit, to wait for my Baltí coolies, who were to follow me, and I spent the time in cultivating the

4: Durand G-2 (1888-92) 1900 AVI Kashmir
Dard AV3
Chitral

side of oppression. The result was natural—the slaves and labouring classes liked us; the Adamzadas or nobles, who thought all the money should go to them, hated the sight of us.

The next point in our journey was Mastuj, a hundred and twenty miles from Gakuch, and the capital of Afzul's government. Afzul met me a march from it, and it was a pleasure, after passing some days in marching through Nizam's country, where such luxuries were unheeded, to get into his territory, and to find roads improved and cleared of stones as far as possible, and bridges repaired.

There was plenty of interest on the road: the first five or six marches from Gakuch were much as usual, over the most dreadful ground, but after that the valley opened a little. An extract from my diary for one day will give an idea of the road:—"The road very stony, in many places passing over the rocky débris slopes from the cliffs above, and going for some distance over nothing but broken rocks of all sizes: in fact, yesterday and to-day we have been riding gaily over places I should be afraid to lead an English horse over, but my 'Badakshani,' given me by Nizam, with his marked feet goes over them as smoothly as a cat. We came by the lower road, along a small 'pari,' about three miles back, which is, I think, the most dangerous bit of road we have seen. For twenty yards or so you go along a sort of ledge of polished rock, with inequalities here and there where you can put your feet, and there is a clear drop below you of a hundred feet. All the coolies with loads use it, so that no one without a head ought to mind it."

Ac Dawood G-3 (1200-02) 1959 AVL Exchange
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Chitral
133
•47

[facing p. 50]

4: Durand G-8 (1888-90) 1900 AVI Kashmir
Dard AV3
Chitral

487 492 Still, however bad the track, so long as a man stuck to the riding road he stuck to his horse; nowhere in the world, I should think, do men habitually ride over such awful ground, and yet the Chitrali is no horseman, but then he has no nerves. I used to get off the first few days after leaving Gilgit at particularly vile places, but when I found that this entailed every one doing the same, and that the men of the country would not have thought of dismounting, I saw this would never do, and I put a horseman in front to show the way, and followed till he got off. It was a liberal education, and my heart used to be in my mouth when my inner leg would be brushing the cliff and the outer hanging over eternity. The only time a native ever got off was to use the short cut of a "parri" himself, if it were really a very short distance to walk, and so preferable to the longer riding road, to ascend or descend some obviously impossible rock staircase—they counted about half a dozen of these between Gilgit and Chitral, ordinary mortals would have counted as many hundreds—or to get round some corner where the road ran over polished rock, and where it was considered advisable to hang on to the horse's tail to prevent his quarters going over the edge. I always hated riding over these roads, but it is wonderful what you can do if you make up your mind, and we gave them a most exhaustive and impartial trial.

183 At Chashi the valley opens out, three streams meeting here—one from Yasin to the north, and one from the mountains above Tangir to the south, joining the main valley. Riding up you seemed to

4: Durand G-3 (1888-93) 1900 AVI Kashmir
Dard Av 3
Chitral

157 race, one and all from the highest to the lowest
634 shameless beggars, Rahim-ut-Ullah was about the most barefaced in his attempts to wheedle money out of the passing stranger.

133 The Pandur lake when we passed it was very beautiful, a sheet of water about six miles in length by a mile in width. The shores are quite bare, the mountain to the north coming sheer down into the lake, while the southern shore, along which runs the road, is formed by very steep-sided flat-topped spurs jutting out from the mountains which lie some way back. The view was lovely, the water, which was of a peculiar opal tint, taking the most beautiful colouring from sky and cloud, and giving perfect reflections of the hills and islands. The wild duck on it floated double, duck and shadow, and kept carefully out of
133 shot. Above the Pandur lake, and close to Ghizr, the
487 road was prettier than anything since Kashmir: the river was here the picture of a small salmon river, and occasionally you rode over excellent turf. Again, at Ghizr has the valley been blocked by a moraine, through which the river has cut a gorge some hundreds of feet deep. The road runs out of the Ghizr cultivation up a narrow gully, possibly the original outlet of the lake above, or the grip between the end of the moraine and the mountain side, over a confused mass of rock of all sizes constantly being added to
133 from the crags above. The whole of this part of the country shows unmistakable signs of ice action. Polished and ice-marked rocks, *roches moutonnées*, the remains of dead and gone glaciers, glacial lakes like the Pandur, and stretches of flat land of lacustrine formation meet you at every turn. There is a good

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3
Chitral

were told of its wonders, how it could turn out fourteen lakhs of rupees a day—a lakh is a hundred thousand—how it coined every day in the year without cessation. The Kashmir officer with us, with what object it was not necessary to enquire (every man in his position must intrigue, and has an axe of his own to grind), capped these stories by informing the Chitralis that our rulers never were at a loss for the white metal, as we could turn copper into silver.

Altogether I soon saw that my prospects of satisfying everybody, or for the matter of that, anybody, were remote. My difficulties would have been much lightened in Chitral had Nizam and Afzul gone through, during their visit to India, a course of sight-seeing at some big military centre. Twenty thousand men on parade, "horse, foot, and dragoons," would have given them and their headmen a much more intelligent appreciation of what the power of the Government of India meant than could wandering about cotton and jute mills, or being driven through foul and crowded bazaars.

Between Mastuj and Chitral we found at Sanoghar, Buni, and other places, miles of splendid cultivation, and we saw above us, on the right bank of the river, the extensive fields of the Murikho valley. But for the most part the road was, as before, extremely difficult; the last couple of marches it was purposely left in the worst condition, running through gorges and along cliffs on rickety brackets which could be destroyed in a moment.

Glacial action is again well marked below Mastuj, the road running over huge masses of rock, rounded,

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3
Chitral

camp, the outside being composed of Bokhara silk in broad bands of red and gold. Our first halt was at Shoghot, a point at which all the roads leading over the passes mentioned above converge. We passed over the Chitrali racecourse on the way, a stretch nearly four miles long of flat ground which, once cultivated, has been ruined by floods, and is one mass of sand and stones. At the far end of the plain is a raised mound, the Mehtar's grand stand, and the course was the full distance. How any horse could survive being raced four miles over the stones is difficult to understand, but they did. Afzul-ul-Mulk amused me by saying he had a horse which was undefeated over this course, and that he much regretted he had not taken him to Calcutta and entered him at the races there, as he certainly would have won the Viceroy's Cup, the Derby of India. After passing over this open ground, the road runs through a limestone gorge, with absolutely perpendicular sides.

As it was now autumn, and the rivers had shrunk, we marched as a rule up the bed of the stream, which was crystal clear and full of fish, fording a dozen times a day with the water to our saddle-flaps. The trees were just turning, and every valley you looked up was ablaze with "the flying gold of the ruined woodland." We passed many wild duck decoys, at constructing which the Chitralis seem very clever. They run off a portion of the stream on to a flat field, making a pool twenty yards or so square, at one corner of which the water runs in. Here they make a wicker cage with a wide mouth and tunnel gradually tapering up-stream.

[illegible]

4z Durand G-3 (1888-93) 1900 AVI Kashmir
Dard AV3
Chitral

and his eyebrows working furiously in time to the dancing. After the Chitralis had danced, some Bajouri Pathans present gave us an exhibition, the most picturesque piece of dancing we had seen. Five men, dressed in the loose flowing blue Pathan shirt, formed a circle round a flower thrown on to the ground, and danced round it, alternately advancing and retiring, swaying their bodies forward till their heads nearly touched in the centre of the ring, then throwing up their arms and swinging back their bodies and dancing away, their clothes flying and giving a wonderful grace and go to the dance. They then gave us another dance, also in most perfect time, to a plaintive song which they sang, their faces indicative of the deepest grief. This was followed by a wild repetition of the first dance, much faster, and with more dashing action, the accompaniment on the part of their friends being the rapid discharge of their guns. The flower in the centre represented a lovely maiden, and the dance tells the tale of a love story ending in an elopement.

Next morning the Mehtar paid me what was really his final visit, presented me with a last horse, badly galled, and recapitulated all his wants and views. We parted after an exchange of many civil speeches, and promises of eternal friendship, with genuine regret on my side, for I had got to like the old man very much, and to admire his strength of character and undoubted powers. We returned to Mastuj by the right bank of the river, making a detour through some of the higher valleys. The road the first day was very bad in parts; one awful cliff, across which it seemed to run for miles,

4: Durand G-3 (1888-92) 1900 AVI Kashmir
Dard AV3
Chitral

497 gave but just room for a horse to move along its
133 face. We crossed a succession of great bowl-shaped bays in the hills, several miles across from side to side, cut up by deep ravines, the whole bed of the saucer one mass of cultivation wherever water could be brought to bear. The outlet for the streams which drain these bays into the main river below is generally through a narrow gorge hundreds of feet deep, with walls so precipitous and fall so rapid that no regularly made path can be taken along it. The Chitralis averred that no man had ever succeeded in getting through one particular gorge.

538 We struck a vein of folk-lore which I should have
77L loved to explore, but I had no time to work it properly, and for really satisfactory results the enquirer must talk the language of the country, which I could not. We were sitting one night after dinner by our camp fire, looking across the valley at the dim form of Tirich Mir, rising ghostly and white in the pale moonlight, when one of our hosts casually mentioned the existence of a lake at the foot of the great mountain by the side of which are the flat stones on which the fairies wash their clothes. Readers need hardly be reminded of the Continental and Eastern habit of beating linen on a flat stone. You could also, he said, find their rice-pounding stones there in great numbers; these must be the round pot holes found in the rocks of all glacier streams, but what the washing-boards were I could not make out, and the lake was unfortunately miles away, so that time could not be spared to explore.

The conversation so begun gave rise to much talk about the fairies. We were told that they

4c Durand G-3 (1888-93) 1900 AV1 Kashmir
Durand AV3

when excited by other horses. This was the reason Nizam gave him to me. He nearly did for me once at Gilgit. No man could stop him once he was off, but I managed to turn him, and half a mile of flooded ricefield conquered even the Hubshi. Perfectly untiring. I have ridden him day after day, and after we had settled in Gilgit I found him invaluable. He was always put out on a galloping stage; he had no idea of trotting, and his easy wolf's canter went on eating up mile after mile without a check. One can well imagine a horse like this, in the old wild days in Central Asia, being a present for a king. He had come as a colt from Badakshan, through Chitral, with a great reputation, his native name being "Parishda," or the flier, and he had gone to the Akhund of Swat, and had passed from king to king, till my friend Nizam, having ruined him, I suppose, at the jankli, and terrified of his life to get on him, had passed him on to me. It would be curious to know what blood he came from: none, I believe, but the Arab could be responsible for such a combination of courage, fire, endurance, and gentle temper. His bold heart was the only one I trusted in implicitly amongst the dwellers in my kingdom.

We varied the monotony of our march to Gilgit by going down the left bank of the river as far as Chorkilla, the chief fort of Punyal, where we turned up into the mountains, and had a couple of days of abortive attempts at sport. There were some nasty places on the road, one zigzag rising several hundred feet and unusually steep. Half-way up a leading pony dislodged a rock, which came rattling down, and cut my pony's legs from under him. For

4z Durand G-S (1888-93) 1900 AVI Kashmir
Dard AV3

a moment I thought he was over the cliff, but he recovered himself.

We got no sport here, but I got orders to return to India by Kashmir, and not to attempt the Dir road. There was heavy fighting going on in the Black Mountain, and it was not considered advisable that I should risk crossing the doubtful bit of country between Bajour and our border, with the frontier disturbed. A copy of these instructions had been sent to Peshawar, but not in time to catch my messenger.

Robertson left me near Astor, remaining to shoot for ten days in one of the famous nullahs there. He was to bring on all our baggage to India, where the caravan was to be broken up, and the gift horses sold. He had no particular excitements on the way, except that when he struck the main road down the Jhelum valley the whole crowd of baggage ponies, which had never seen a wheeled conveyance, were so terrified at meeting a tonga, that they scattered up and down the hillside, with disastrous results to our tent-poles and camp furniture, every stick of which was smashed to pieces, as well as some mule trunks. My journey was more eventful, in that I nearly finished my earthly career. I was riding along a much-worn path, not more than a foot wide, with an almost perpendicular drop into the river below, and came to a corner where the path ran partly under and round a projecting rock. There seemed just room to pass, and I leant out as far as I could, with all my weight on the off stirrup. There proved to be just a couple of inches too little room. The rock touched my shoulder, and turned me out of the saddle. The moment I felt a smash was unavoidable, I dropped

4: Durand G-3 (1888-92) 190 AVI Kashmir
Dard A v 3

the reins to prevent pulling the pony on the top of me. If we had gone together we must have been dashed to pieces. As it was, I turned a complete somersault in the air, and landed with my feet down the slope, and one hand on the edge of the road, which I easily regained, not even shaken. But it was a very narrow escape, and made me pretty careful in future. 487

I took the road by the Burzil pass, fourteen thousand feet in height, by which the road to Gilgit now runs, and examined the route carefully. It is a short march longer than the road I had come by, and there is not so much grass on the way for transport animals, but it offered an easier alignment, was said to be open earlier in the summer, and was accordingly selected. My diary is full of descriptions of glorious views and colouring, but what struck me most after crossing the Burzil, and leaving the gigantic mountain slopes of the Hindu-Kush behind, was how small the scenery of the upper Gurai valley looked. It seemed as I crossed and recrossed the now dwindled stream, and passed under cliffs a couple of hundred feet high, above which stretched pine forest and snow peaks, that I was wandering through the scenery of a doll's house, so accustomed had my eye become to the huge proportions of the great mountains I had left behind. The effect was always the same when I returned from Gilgit, and it took full a day before one's eye became accustomed to the new proportions of the landscape. 133

Below Gurais there is a view which, as the sun was only touching a couple of small patches of golden hillside high up in the background, and

4: Durand G-8 (1888-92) 1900 AVI Kashmir A v 1
Da. 1 A 13

being so long waited for, it brought none of the elation which would have accompanied it months before. The expatriation and isolation did not look so rosy, and I did not like the Hunza business much: a foreboding warned me there would be difficulty.

But next morning things had taken their proper place, and with the coveted appointment in my hand, and my own selected friends going with me — I did not know then one would so soon leave me—everything was bright, and the interest increased every moment. Hard work was before me, many bricks to make and but little straw at hand. Satisfactory political relations had to be established with neighbouring States, there were roads to be made, the whole of my kingdom to be explored, barracks for troops to be built, telegraph lines to be opened, dispensaries to be established, troops to be trained, cultivation to be increased, and irrigation works to be undertaken. Last, but not least, there was a *modus vivendi* to be established with the Kashmir civil and military authorities at Gilgit, by which I could get what I wanted without reducing them to the position of cyphers. The longer I looked at the prospect, the pleasanter it seemed: if you are to be exiled, the more work the better.

Leaving all the heavy camp to go by single marches to Astor, we pushed on to the foot of the Burzil pass, from which the road to Skardu branches off over the Deosai plains. We had a disastrous start from the Burzil. First it poured with rain all night, so that we had to wait till

4c Dewasi G-4 (1880-82) 1000 AVI Kashmir
Dec'd A+J

nearly nine in the morning to dry the tents partially before marching. Then a stupid driver, instead of unloading the pony with all our stores, and carrying the loads over a foot-bridge, tried to ford the stream, which was coming down in flood. The pony was carried off his legs, and swept three hundred yards down stream where he managed to land. The mule trunks were of course wet through, and all our tea, sugar, flour, and salt were ruined. I sent back to our main camp for reserve stores, but no one knew where the things were, and only a bag of sugar could be found and sent after us. This was rather serious, as neither of us was touching spirits, and we depended on our tea. We had to use some of the horrible stuff the people of the country use, the worst form of refuse brick tea, till we rejoined our camp a fortnight later.

We had a rise of fifteen hundred feet or so to the Deosai plain, and then eight miles over snow, and, having started so late, had a very bad time, for the sun had made the snow soft, and men and animals were constantly going in up to their middles. The rest of the march was easy but very wet, the ground soaked by melting snow, and streams to cross at every few hundred yards. We were rather a draggled party when we pitched camp, and the height, about twelve thousand feet, tried some of the men, and gave them mountain sickness. One pony got into a most distressing condition of breathlessness, and could not sleep. We had no doctor, and I did not like to try tricks with drugs, so I gave him a brew of hot whisky and water and quinine which sent him to sleep, and he was all

[illegible]

G. Durand G-2 (1888-89) 1900 AVI Rakaposhi
Gal II: A-V 3
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makes a wound such as a chisel struck by a hammer might inflict. B /34

The ascent of the pass was pretty stiff; a steady grind of two hours and a half over glacier and snow slope, some of it to my mind none too safe for any one with no mountaineering knowledge or appliances. The view from the top was superb: snow-covered glaciers surrounded one; great granite peaks, jagged into the most fantastic shapes, shot out of them; a wall of snow mountains rose ahead, and towering above all was the mass of Nanga Parbat. I loitered on the top of the pass for some time drinking in the glorious scene, and then plunged down over sloping snow-beds covering the glaciers, so as to get clear before the sun softened the crust. Once off the snow the path was bad: first descending the terminal face of the moraine, then running for many miles over lateral moraines and shingle slopes till we got to grass; after this it wound through thickets of myrtle and masses of forget-me-not of every colour, ranging from heaven's loveliest blue through pink to white. B /33 /47

We camped well above the birch in a grassy Alpine meadow, and next day a long double march of about thirty miles took us to Astor. The first part of the way was through pine forest, the glades covered with marguerites, violet and white; then the path ran along hillsides one mass of spiræa, the air thick with its honey-like scent; and dropped gently down, passing a chain of small lakes, grass and willow bordered, the end of the valley blocked for many miles by a superb view of Nanga Parbat standing entirely alone.[1] The last part of the march was very hot and trying, especially after we reached the Astor valley D /47 /33 /37 D /37

4a Durand G-1 (1888-92) 1900 AVI Kashmir AVI
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D 132 361 K 714

It was the middle of August before we left Gilgit, and the heat was very great. The first march to Nomal presented nothing but the normal difficulties, and was on the whole good. The fort, which had been besieged the year before, was a fairly strong one, but was commanded on three sides by modern rifle fire, and was as usual insanitary and crowded. The next two marches to Chalt, the actual frontier post, were very trying: the road ran between great cliffs in a narrow gorge worn by the raging river, and the heat was intense. The parris were the worst we had seen, so bad indeed that we could not take our horses with us. The Chaichar Parri, the last before we reached Chalt, was a famous position, the outpost to the Hunza-Nagar valley, and one which had never been forced. No horse had ever been taken over the cliff, which had been purposely left in its impassable state, the path running across a hideous precipice on the narrowest possible shelf only a few inches wide. Biddulph describes this piece of road as worse than any ground he had ever crossed when stalking in the mountains, and it certainly was pretty bad. We were met on the far side by a deputation from Nagar, with horses for our use. The Chalt fort had only been held on sufferance by the Kashmir troops; it was a miserable square enclosure, with no proper command over its water-supply, and was dominated by another fort occupied by the Nagar people, and situated within a couple of hundred yards.

D 693

I was joined on my march by Raja Bahadur Khan of Astor, who was closely connected by marriage with both the Hunza and Nagar ruling families, and by Raja Akbar Khan of Punyal. I was anxious to show

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AVJ

which the juice had poured, were still in their places.

For several miles the road runs up the narrow gulley between what was a lateral moraine and the hillside, not a drop of water is passed, not a tree or glimpse of vegetation is to be seen, not a sound is heard save the ring of one's horse's hoofs on the burning rock, for the stream frets a thousand feet below; not a sign of life is there, but perhaps the passing shadow of an eagle. I had been riding slowly on, lost in a reverie, my horse picking his own way, when there came a sudden change. There was a sharp turn in the path which led into a deep ravine cut by a side stream, and then rose in sharp zigzags to gain the crest of the opposite bank. The moment I turned the corner a shot rang out, the edge of the cliff "sprung to life with armed men," and a rapid *feu de joie* rippled along the crest above me. Arrived at the top I was met by the village elders, was incensed with the smoke from a platter of burning cedar twigs, and presented with a flat unleavened cake soaked in clarified butter, the local variant for bread and salt. As I broke a piece and ate it, I noticed that the bread itself was apparently consecrated, sprays of the sacred cedar lying on the dish on which it was carried.

I spent some days making friends with the people, and visiting every yard of their watercourses, which were, as usual, a monument of patient skill. To carry water channels across the face of perpendicular conglomerate cliffs cut out of moraines by the action of a stream which rages below, sometimes impinging on one bank, sometimes on the other, is no easy

[In the Bagrot valley --Analyst]

4: Durand G-3 (1888-92) 1900 AVI Kashmir AVI Durd AVJ

K 705

Feeling that the whole secret of supply for the Gilgit troops lay in extending cultivation, I had turned my energies to making water channels which would bring thousands of acres of waste land under the plough. To this end I had obtained the services of a company of Kashmir sappers under a most excellent and well-trained officer, Major Gokul Chand. His men were badly equipped, but willing, and he was a tower of strength. We had done a good deal towards improving the irrigation of the valley before I realised the full extent of my coming difficulties in supplying the troops. When I found out exactly how we stood I took off every available man from this most necessary work, and turned all my strength on to the still more urgent task of improving the existing tracks into paths fit for mule traffic. The necessity for this was evident. Over bad roads coolies can only carry a load of from sixty to eighty pounds, in addition to five days' food for themselves. After the first few days they begin to consume what they carry, and bad roads make short marches. Mules carry four and five times as much as men, and only eat twice as much. Roughly stated, that is the whole problem of supply over frontier roads.

K [482]

K 712 D 487

Eighteen miles from Gilgit was the fort of Nomal, which the tribesmen had besieged three years before. For fourteen miles the road was fairly practicable for mules, but four miles were impassable in summer. In winter the road ran down into the bed of the river, and mules could use it, but when the snows began melting and poured their floods down the valleys the lower road became impassable, and only

men using the upper path could reach Nomal. There were ominous mutterings of a coming storm brewing in Hunza and Nagar, and it was imperative that I should be able to move troops to Nomal and reinforce the garrison at a moment's notice. The road was therefore taken in hand in November 1890, and in a couple of months we had driven a good six-foot road through the bad piece. It was not a pleasant road to ride over when it was finished, for there were sheer drops of two and three hundred feet into the river below, but it sufficed. The last hundred yards of the worst bit of cliff nearly broke our hearts. The hillside was formed of alternate layers of sand and loose water-worn stones, and, cut back as we would, we could not get to firm ground. Four times our carefully-built supporting walls went with a run. The men were in despair, even my ever-cheery Major Gokul began to despond. Then, at the men's request, we sacrificed a goat, and made offerings to the god whose business it was, erected a little cairn with a duly consecrated flag, rebuilt our walls with layers of brushwood between the stones, and our road stood. I could now sleep in peace so far as Nomal was concerned, and I turned my attention to the bad cliffs between Gilgit and Bunji, and to the road further back.

The labour question was an incessant difficulty. The people of the country were very bad at road-making, and, moreover, had already plenty of work, and I had not enough tools to employ, or money to pay, large numbers. The men of the Kashmir Imperial Service Troops could not be taken away from their drills, musketry, and hut-building. They